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Students of Bryn Mawr College

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BRYN MAWR COLLEGE NEWS

VOLUME VI Number 8

FEBRUARY 22, 1984

Councilwoman speaks on black women, politics

by Vivion Vinson

Augusta A. Clark, Councilwoman at Large of Philadelphia, spoke on "Black Women and the Political Process" on February 15. The presentation was one of a series of bi-College events marking Black History Month, and was sponsored by the Office of Minority Affairs and The Sisterhood. Clark, a member of an array of civic committees and a veteran of considerable legislative activity, discussed the political goals of women and minorities in a society governed by white men.

Opening her talk, she spoke of the ERA—not of its defeat, but of its enactment in Pennsylvania. It had passed easily, leaving women in this state without a political challenge and thus unaware of their ability to organize and influence politically. This introduced Clark's main theme: minorities and women must first realize, then develop their potential in the political process. The fact that privileged white males hold 80% of the "plum jobs" in America makes it clear that minorities have a vital role in providing a government which "serves the people."

Affirmative action, Clark stated, is one government program working towards ending the discrimination that blocks women and minorities from this political process. "There is no such thing as reverse discrimination," she said, and reminded her audience that the program requires each job candidate to be qualified. But implicit in her speech was the acknowledgment that Federal programs are not enough for minorities' advancement. In order to realize their potential as a political force, women and minorities "must insist on the prerogative of defining themselves. . . . If someone defines you, they will overlook your most salient features."

Speaking of black women specifically in leadership roles, Clark emphasized the need for raising one's aspirations, as well as the need not to be discouraged by some black male candidates. "Black women are not black men's problems," she said, and the entrance of black women into the political arena does not deprive the men of political opportunity. Mutual support, rather, is the key, because "black people need each other."

In addition, Clark spoke of a more gen-



Kristen Steiner, newly-elected President of the Self-Government Association, ran her first Assembly meeting this past Sunday night. Other election winners were Sung Kim, Vice President; Yvonne Manu, Treasurer; and Susan Messina, Secretary.

eral need for young women to "stop dreaming," and distinguished between dreaming about the future and planning for it. Here, she reminisced about learning of a black woman lawyer in Philadelphia while she was growing up "in the hills of West Virginia." Having such a role model helped Clark to shape her dreams into reality.

Clark's overall message was clear: women and minorities need to support each other as they push towards establishing their own political influence. Overcoming the obstacles that exist for underprivileged people requires determination and the conviction that "you can make the difference."

During the question and answer session, Clark voiced her disagreement with W.J. Wilson's thesis that black people "inherited" the cities as the political focus shifted from urban areas. She cited the impact of the energy crisis, which has made inner city property more valuable, and noted the inherent attractions of city life. Following this, she commented on the hopeful attitude with which Philadelphia's black population is regarding the city's future, given the number of influential black politicians in power.

Hell Week examined

by Karen Sullivan

Responses to this year's Hell Week varied from rave reviews to outright condemnation, while the majority of the participants leaned towards the positive, if somewhat ambivalent side. Since the tradition began in the 1940s, it has been an issue of controversy at Bryn Mawr, perceived by some as a ritualized hazing, by others as the cornerstone of their identification with the College.

Criticism of the tradition centered on the trials. According to a Rhoads freshman, "Right after the trials, I really hated Hell Week a lot. I thought the trials were impersonal. Some friends of ours had crimes which made no sense." A Haffner freshman, on the other hand, found that the trials were not only amusing, but "some of the punishments were hilarious."

While a Merion sophomore objected to the beleaguered attention paid to her dorm's eight freshmen in order to prolong the trial, a Rhoads freshman complained that the large number of freshmen in her dorm made the trials excessively long.

When asked of her general impressions of Hell Week, one Denbigh freshman remarked that "from the outside, Bryn Mawr buildings look like a fortress, with all their towers and turrets." She found that Hell Week was "a metaphor for all of Bryn Mawr. Both have harsh exteriors. . . . Bryn Mawr is an embattled oasis. You don't realize how incredibly dear it is to you until you go through with it."

A number of students found the continued presence of the Pembroke East Whore Corps objectionable, particularly given Bryn Mawr's supposed feminist bias. Several students felt that the "tradition" not only perpetuates the notion that women's purpose is largely as a sexual object for men's pleasure, but trivializes the complete degradation hundreds of thousands of women in this country are subjected to through prostitution. While this year, Pembroke East freshmen were given the option of dressing as Penn East Beasts in addition to the customary prostitutes, pimps and prudes, only two freshmen took advantage of this option. One freshman who did dress up as a prostitute said, to explain her compliance, "I thought we were making a joke of the whole thing [prostitution]. Because I joke about it doesn't mean that I don't take

it seriously. Some people make jokes about nuclear arms."

The tradition of Hell Week began largely as a result of a fight at a rehearsal for the Freshman Show of 1941. When a number of sophomores, eager to discover their rival class' class pet, crept into the auditorium, the juniors present attempted to throw them out. Hot water, paint, turpentine and ink were hurled between the classes. One student was hospitalized for a concussion she received when falling from the stage while another got a broken nose.

In the same year, one of the dormitory-wide activities, which were popular when one lived in the same dorm for four years, was the Rhoads "Four-Day Reign of Terror." Oysters and onions were placed in freshmen's shoes; freshmen were locked in and out of their rooms; a sophomore was baptized with a coke bottle.

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Mawrtys rally in support of Penn rape victim

by Cindy Brown

Last Thursday, twenty Bryn Mawr women journeyed to the University of Pennsylvania to take part in a rally supporting the victim of last year's Alpha Tau Omega gang rape, and saw themselves later that evening in film footage on Channel 10 News. They and some seventy-five women and men from within and outside the Penn community gathered to hear poetry read, to sing, and to remember.

On Feb. 17, 1983, a woman student who knew some of the brothers of Alpha Tau visited a party at the frat. She became very drunk during the evening and may have also been on drugs. When the party was over she returned, and according to the men involved, propositioned one or more of them. From five to eight men had sex with the woman. They would say later that she had consented; she, with only hazy memories of what had happened, would call it rape. The woman did not report what had happened right away; the boasting and crude graffiti of certain frat members were what focused attention on the assault.

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Women's studies report recommendations conservative

by Natalie Sacks

It is surprising how unsurprising the Status Report on The New Research on Women at Bryn Mawr College is. The nineteen-page report, submitted by the Women's Advisory Committee and written by Dean Mayhew, addresses the impact on the Bryn Mawr curriculum of the new scholarship on women, a scholarship which takes as its starting point "a critique of the conventional boundaries of knowledge and specifically challenges the notion that learning as we have known it is unbiased or neutral."

The report responds to the hotly debated question of whether this new research should become the foundation for an autonomous Women's Studies Major with a self-acknowledged conservative answer: "We believe that the new research on

women is most productive when it is firmly grounded in the methodologies and perspectives of established academic disciplines." The argument for this "mainstreaming model," versus the autonomous department, is that there are "few obvious directions a student may take after a BA in Women's Studies."

The report points out that the possibility of an Independent Major in Women's Studies exists, but "the Dean's office advises students that such a degree will not recommend itself for graduate work in a conventional discipline."

The report encourages cooperation with Haverford in the "attempt to integrate women's studies into the bi-College curriculum," but says it is a problem because Haverford, according to the report, is behind Bryn Mawr in creating real changes in the

general education courses.

The National Endowment for the Humanities (NEH) pilot project on women's studies, directed by Dean Mary Maples Dunn and founded by NEH, is offered as an example of "creating a broad base for further study in upper-level courses not primarily devoted to women's studies."

Next in the report is a discussion of how nine of the Social Science departments have dealt with, or will deal with, the new research on women in their fields. The Anthropology Department offers a number of anthropology of gender courses; the Economics Department offers "Women in Labor Economics," but not regularly; as of

this year the English Department has one faculty member who regularly teaches material on women writers; this year's Senior Conference in the Greek Department is entitled "Women in Ancient Greece"; a student in the History Department can focus on Women's Historical Studies; the History of Art, Political Science and Psychology Departments have no standard courses that concentrate on women; lastly, in the Sociology Department a student can major in Sociology in the field of Gender and Society.

Within the committee report was a brief

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Inside: Guide for Perplexed Women, p. 7

EDITORIAL

Whore Corps & prostitution

While we worry about biology exams and freshman English compositions, eat seafood Newburg in well-replenished cafeterias, and sleep in clean, warm dormitories, over one hundred thousand women sell their bodies daily on the streets of New York City alone.

Though guilt over our privilege is futile, we cannot let ourselves slide into the easy assumption that all women share the same degree of choice in their lives as we do, nor can we shape our attitudes towards other women's lifestyles around the assumption that they do have that element of choice.

The *College News* regards the tradition of the Pembroke East Whore Corps as a trivialization of the degradation suffered by a substantial number of women in the United States and elsewhere. Through this tradition, the financial necessity which forces nearly all prostitutes into selling their bodies is confused with a desire for sex; the clothes that are meant to parade our bodies like a horse being sold are seen as glamorous; the lack of choices which push these women into prostitution is confused with a five-minute transformation into a "whore," a role which is played out for one day and then discarded.

When we portray prostitutes as sex-craving, glamorous women who choose to be prostitutes as we choose to be doctors and lawyers, we not only perpetuate the myth that our culture relies upon to make prostitution socially acceptable, but we demean ourselves. Prostitutes' bodies are merchandise to be bought; to the men who harass us on the street, to our brothers and fathers and boyfriends who enjoy pornography, to the man who rapes us, our bodies are also objects to be used as men desire. To trivialize prostitution is to trivialize the conditions even the most privileged of women live with, day in and day out.

Women's studies necessary

Bryn Mawr has always been peculiarly resistant to the idea that an institution devoted to the education of women may need smaller loci within the overall structure with exclusively feminist purposes. It is assumed that a women's campus has no need for a women's center, despite the obvious convenience of a central location for feminist activity.

In a similar vein, Bryn Mawr consistently fails to recognize that a College which instructs women does not by definition provide an education free of male bias. Nearly all of the subjects taught at Bryn Mawr possess a rich history of scholarship; unfortunately, this scholarship has historically been done by men, through a male viewpoint, and through which women have been perceived as the Other whose experiences and perspective are extraneous to true human experience.

The problem with incorporating women's studies into the present curriculum rather than creating a separate department is that this approach overlooks the fact that perhaps the sole unifying factor in traditional scholarship has been the unity of viewpoint. History has been defined as the actions of the empowered, as is represented in the Western Civilization course; English is the study of white male authors. Women's studies, as is the study of the working class and of minorities, is inherently contrary to the structures of scholarship at Bryn Mawr and nearly all other liberal arts institutions. Only with a separate department can we recognize the asymmetry of feminist and traditional scholarship, and can we offer a truly feminist curriculum.

The Infirmary Committee is looking for one or two people from the community to come to the meetings and talk about the specific issues brought up by the SGA questionnaire—drugs, confidentiality, the types of services the Infirmary can and should be providing, community relations. Anyone interested should contact Jaquie Worth, Pem East, X5799, immediately. The meetings are Tuesdays at 1:00 p.m. in the Infirmary for lunch. Anyone interested, including post-bacs and graduate students, is welcome to apply.

Feminism stunted without black perspective

I am writing to a community of women on this campus who are changers and doers, who have inspired me and given me courage. I mean to say thank you, but also to say that recently these same women have made me step back and wonder. Our feminist movement has always been promoted by women who have had the necessary time and money and who thus represent only a sector of the population. Though the movement has provided a new dimension of awareness that our culture formerly did not have, I find that it often falls short of what its supposed goals are; and sometimes feminists don't even realize this. I know that I am much less aware than I would like to be.

We all know who Sojourner Truth was, but how many of us know how the white feminists of her day treated her? We know Native Americans suffered abuse, but how many of us know how they can make incomes on their reservations today? We know most Chicana and Chinese women are badly paid, but how many of us want to know the differences between their salaries and white women's?

It can happen that when middle-class white feminists begin to see their own elitism, they become filled with guilt and pity or they run to a Black friend and ask her to "explain." But I don't think there is a work-

ing class woman or a woman of color who needs anyone's pity or tears. She needs people who try to understand where she has come from and who are willing to work for change. She certainly doesn't need any more demands that she be patient and understanding, a bearer of tidings from an entire group (within which there are of course as many differences as there are people, if not more).

A Black woman at Bryn Mawr told me a few weeks ago that she could hardly stand to take another women's studies course. Even there, when her traditions and perspectives aren't entirely ignored, they are reduced to a chapter or a unit (or, I might add, to a special newspaper issue on minorities—why, in fact, should this issue be special?). This woman shouldn't have to push her perceptions on a supposedly liberal community. It should be assumed that they are relevant to all discussion.

Middle-class white women have demanded that their existences and perceptions automatically be taken seriously. But we are demanding a privilege, not a right, unless we ourselves work to hear all women's stories. If we can demand that men try to perceive as we perceive, we can certainly do this for each other.

Cami Townsend '86

Exploratory Cinema confronts sexism

There is a new entity on campus. Not wishing to be just another cheap alternative film series, Exploratory Cinema has decided to expand its original purpose of presenting film as an art form. This term, the film series, stressing the functional aspect of film, intends to address certain issues that arose last term, particularly those concerning the definition of sexism and the role that gender bias plays in social interaction in the bi-College community.

Through the films that have been selected, Exploratory Cinema hopes to create a forum to express our different points of view. Emphasis will be placed on discussion at the end of each film. There can be no change without an awareness of possible alternative situations. These films present a text that portrays some of these alternatives. Perhaps with exposure to and eventual acceptance of others' needs and opinions as real and valid, a peaceful coexistence can be achieved.

These films do not present an exclusively feminist perspective; instead, the series reflects a variety of perspectives and explores the different aspects of behavior

within the gender roles we are sometimes forced to assume.

The first film to be shown this Sunday, *In a Year of Thirteen Moons*, examines the prejudices related to both a man's and a woman's role in society as seen through the eyes of a transsexual, whose operation has led him to make a choice between the two. This film was purposefully chosen because it touches upon the basic themes which will be tackled in the rest of the series.

The other films to be shown include *Women and Sexuality*, a documentary; *Dressed to Kill*, by Brian De Palma; *The Last Woman*, a feature by Marco Ferreri; *The All-Round Reduced Personality*, by Berlin filmmaker Helke Sander; and *Love on the Run*, by Francois Truffaut. The films are stimulating, watchable and not to be missed. They pose many questions which leave room for every individual's opinion. Showtimes will be Sundays at 8:30 p.m. in Stokes. The exact dates will be posted around campus.

Perihan Sheard '84
Adele Kirk '85

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Statement of Purpose

The *College News* seeks to provide a forum for the students, faculty, administration, and staff of Bryn Mawr. While articles on topical subjects will be published, each issue will seek to examine in-depth an issue of relevance to the College community. The *College News* welcomes ideas and submissions from all members of the community, as well as from outside groups and individuals whose purpose or functions are connected to those of the College.

Easy punishment reflects women-hating patterns

by Kathy Roth

Two days after Valentine's Day, about a hundred women and men gathered outside the Alpha Tau Omega fraternity house at Penn because almost a year ago a woman was gang raped there. Now, nearly a year from the night the woman left the house, dazed and drugged, with bruises on her arms and rug burns on her back, she is out of school, getting psychiatric treatment; her rapists' records are blemish-free. So we were there to mourn. As feminists, as human beings, as women, we were there, enraged because a crime had been committed and justice had not been done.

"There is no difference between being raped/and being run over by a truck/except that afterward men ask you if you enjoyed it." We read Marge Piercy's "Rape Poem" into a microphone that screeched, and in front of us, in the high-rises, people hooted and hollered from behind their curtains. They yelled as we gathered: "Rape! Rape!" echoing down twenty stories of brick, a mock war cry. Women's voices hooted at a line about not being able to stop the rapist from spreading your legs.

A water balloon exploded on the pavement. Someone flung a glass of water out of a window of Alpha Tau Omega. Two brothers walked out of the house and

around to the back. Oh brave, brave boys! Men silhouetted, watched from a second story window, then the curtain went down. They sat inside their curtained room, listening to our voices and feeling persecuted. I wonder about those men. (How did you feel, her limp and hardly conscious body spread before you, the sweat and semen of your brothers sticking to her? Were you a virgin—is this what you learned about sex? Did her bruises show yet, did her cuts bleed? Did you remember, as you flung yourself over her flesh, that she is real? Could she manage a look of horror to make you feel shame? Or was your mind already telling the story—were you remembering the Penthouse spread, and believing you were living a fantasy? Maybe you only felt the hot breath of your brothers, only heard their urges. Were you scared?)

But it seems there isn't much shame in Alpha Tau Omega. Mark, an ATO brother, is head of the all-male comedy troupe, the Masque and Wig. His biography explains that he is one of the most famous Masque and Wiggers, having been written up in the *Wall Street Journal*, *Time* and *Newsweek*. It goes on to point out that he has done a real "bang up" job of the show. No, not much remorse on the part of ATO. Maybe the

woman who turned them in feels remorse. She and her roommate have been getting harassing calls, and yes, death threats. The outcome of this whole ordeal is that the woman who turned them in is getting death threats, the victim is out of school in therapy, and the rapists are getting help finding university housing. The rapists, furthermore, were commended by the judge—who-was-not-a-judge who sentenced them, commended for having done community work. "Community work" meant chaperoning a high school dance.

Why wouldn't the men, and indeed many women, pursue punishing the rapists? Is it a basic mistrust of women? When a woman reports rape, one of the first thoughts that comes to society's mind is that she is lying. Rather than think, "Here is a man who has hurt a woman," people think, "Here is a woman who is trying to hurt a man." Women are so committed to lying that they tell stories which force them to leave school, receive death threats, and be ostracized and ridiculed by their communities. Yes, women tell lies so that they can have policemen tell them, as a New York City policeman did, "Aw, who'd wanna rape you?"

There is such distrust of women that you need evidence of sperm in the woman's vagina to prove rape. As though the important part of rape is that a man ejaculates inside a woman. As though it is less of a crime if a man uses his fist, or a coke bottle, or a broom handle. There is such distrust of women that if there is sperm then she must have wanted it. Bruises and cuts? So it got a little rough. Six or eight men? So she is loose, kinky. Never mind the fact that the physical trauma of penetration and friction with six men necessarily causes pain.

But besides a basic mistrust of women there are many other reasons why people don't believe a woman who reports rape. Many "normal" sexual relations border so closely on rape that people are afraid of

seeing themselves like rapists or victims. It's not that much of what we call rape is sex, it's that much of what we call sex is really rape. Of course, it takes a certain amount of assertiveness to be raped rather than used. The victim of ATO could have been one of millions of silent victims if she had decided that forced sex is just a woman's lot in life. She could have said, as many women have said, "I was tired and didn't feel like fighting, so I just let him do what he wanted and thought about something else."

The woman at the ATO party is a victim of rape. She had no more power of consent than does a comatose patient. It only takes a reflection on what must have occurred—one man after another, calm enough to use condoms—to realize that what went on was sick. She didn't "want it" and then "cry rape": she didn't want to be ostracized. She was victimized, and it's only because of the woman who reported the crime and the woman administrator who pursued it that the incident was at least made into an issue. Let us all be thankful for women like them, and let us all be women like them when we know of similar crimes.

Prostitution is no joke

This year the frosh in Pem East were offered a new Hell Week alternative. They could avoid the Whore Corps altogether by dressing as Pem East Beasts. But only two chose to do so.

I confess that I was angry, not upset or disappointed, but angry. I don't understand why so many Bryn Mawrtyrs accept the Whore Corps. It may be a joke, but I don't think it's a joke that would make a person with a real sense of humor laugh. It is offensive, I think, for two reasons. First, the costumes, the song and the motivation all reinforce the idea that women are available to men. Their time, their bodies, their smiles must all be ready and waiting; if women are sexually free, then they are free to serve males.

Second, the Whore Corps both glorifies and trivializes prostitution—which is a very real element of life in any nation. Prostitution is not fun, glamorous or exciting for prostitutes, and we have no right to pretend that it is. Nor is prostitution a freak phenomenon practiced by a small number of disturbed women for a small number of disturbed men. It is an extremely widespread job resulting from extremely widespread poverty. As women who are privileged to different degrees, we should be capable of considering women who suffer pressing economic need.

As a friend of mine put it, dressing as a prostitute is not just taking on any disguise. "It's not the same as dressing as Bugs Bunny."

When I talk about this issue, I find many who agree with me and others who don't. Those who defend the custom say it's a BMC tradition, that it builds camaraderie, that it doesn't really hurt anyone anyway. I always answer that if they really loved tradition for tradition's sake, they wouldn't be planning the careers they're planning, and if they really want sisterhood, they might try centering a unifying game around something other than attracting men. More than this, I say that the Whore Corps does hurt. If I were a man and saw that women found it amusing, I would have to wonder why I should respect my wife or not do business with a prostitute. (I mean, if even the girls think it's cute, why not?)

I plan to work on ending Whore Corps before next year. I earnestly request those of you who think it's fine and fun and should be continued to come talk to me.

Camie Townsend '86

Investment policy reviewed

by Julie Herman

Bryn Mawr's investment policy was reviewed at the Board of Trustees Executive Committee's February 9 meeting.

The College's portfolio was examined against a list of criteria such as involvement in nuclear or military construction, production or dumping of hazardous substances such as waste or pesticides, refusal to sign the South African Sullivan agreement on fair employment practices, and

discrimination against women in corporate positions.

Only two or three companies in which Bryn Mawr holds stock were found wanting, and they are currently under review. President Mary Patterson McPherson said that the reason for this small number was twofold: the College's policies on investment responsibility have long influenced its stock purchases, and one or two companies that would have been rejected at the February 9 review had already been sold.

Pem East Whore Corps degrades women

We are the girls of the Pem East
Whore Corps
We are the girls that the guys pay
more for
We come fully guaranteed
To fulfill your every need . . .
Under the archways, under the
bright lights
We give many passionate
night-nights
No one dares to call us tramps
Because we give Green Stamps.

There's at least one good reason no one dares to call us tramps—we're not. Thus it is commendable that the Hell Week heads of Pembroke East saw fit to offer to their freshmen an alternative to the tradition of the infamous Whore Corps, founded to commemorate what rumor says was an honest-to-goodness prostitution ring run out of the dorm earlier this century.

Those alleged prostitutes were, as Bryn Mawrtyrs, a privileged bunch, not exposed to the dangers and degradation that accompany the real practice of prostitution. The tradition of Whore Corps serves to further the glamorous image of the prostitute who, as one participant of the class of '84 put it, chose her role as whore "because I love to fuck."

Rare is the hooker who is happy, secure and content with her life. She is the victim of a society which values her for what it denounces in everyone else. She is often the victim of physical abuse and murder. To dress up and parade around as prostitutes is the equivalent of masquerading as Auschwitz inmates; it is not simply "dressing up, like for Halloween." We mock the

tragedy of these women's lives, and simultaneously, unwittingly, glorify a system of values that forces all of us—women—to choose between "good girl" and "bad girl" roles.

For a community that calls itself feminist, that condemns others for attitudes expressed by the exhibition of a nude mannequin, that considers itself educated and aware, it is crime and hypocrisy to offer such a tradition as a symbol of participation in the college life at Bryn Mawr. We cannot be excused by either our ignorance or our knowledge: if "we know enough what it means not to take it seriously," we know enough not to do it. And recognizing how little we can know of a prostitute's brutalized existence, we who, for the most part, have the socio-economic delicatessen to remain ignorant on the subject, cannot and should not presume to mimic the tragic lives of our sisters.

The very fact that dressing sexily means that one can be bought should signify to us all that the continuation of Whore Corps is a continuation of the good-bad dichotomy which we all grew up with. Some Martyrs enjoy the dressing up without thinking, as fun: I did as a freshman, and I got up on a table in Rhoads dining hall to sing the song. But now I've had time to think. The question is not whether freshmen can or cannot make the "right" decision about participation in Whore Corps; what matters is that it is in no way a tradition that should be presented as representing the values of a thoughtful feminist community.

Some women unconsciously take additional pleasure in the access to behavior patterns traditionally forbidden them. By

not attacking the concept of Whore Corps itself, by merely clucking about the immorality of prostitution while enjoying the illusion of guilt-free sexuality, they remain secure in their self-definitions as "good girls" and are able, after the party is over, to return to the fold and condemn the "bad girls" once more.

Wouldn't it be great if dressing attractively or sexily didn't label a woman a whore? Then we could have fun dressing up whenever we wanted. We wouldn't need an institution that would assure us of our morality, that would assure us immunity to the charge of having "asked for it."

By taking the first step toward breaking the tradition, Pem East's Hellers did Bryn Mawr a genuine service. Those who enjoyed the tradition in the past did not do so maliciously or with bad intentions, just with a little less thought than we will hopefully see in the future. Members of other dorms have certainly not suffered from their non-participation in the event, so it is unlikely that we will see future generations of Mawrtyrs stunted or warped through Whore Corps deprivation.

The new "Eastie Beasts"—who, as recent safari members report, live "where the wild things are"—give freshmen the opportunity to choose from a spectrum of "wild" styles, as distinguished from society's dichotomy.

The establishment of new traditions should be what Bryn Mawr is all about. And now, thanks to Marian Mitchell and Sarah Mabey, it is.

Julie Herman '84

Minority experiences at Bryn Mawr

Asians see little prejudice

by Shazreh Hussain
and Salima Ikram

The lot of a foreign student at Bryn Mawr is an enviable one. As Pakistani students we have received the kind of attention and consideration which perhaps even exceeds that which is extended to American students. We have found members of the community to be particularly sensitive to and interested in our cultural and religious background.

The goodwill extended to us plays an indispensable part in making us feel welcome and helping us to find a comfortable niche in the community. We have never felt like outsiders or mere objects of curiosity. We were welcomed as peers. We have formed strong friendships which are characteristic of Bryn Mawr.

This is not to say that initially we did not experience confusion in interpreting

behavior. Our very different social backgrounds made an accurate interpretation of behaviour difficult. For instance, at one of the first cafeteria dining experiences, when we asked the server for vegetables, she said, "Help yourself," pointing toward them. We found this rude, for reasons which we would have to go to great lengths to explain. Today it is an invitation to help ourselves to as much as we want.

We have not encountered any prejudice whatsoever. Our friends have gone beyond mere curiosity to participate actively, from wearing *shalwar kameez* and enjoying *dal* (lentils), to celebrating *Eid*, our religious festival, with us.

However, we regret that the curriculum does not reflect the obvious interest apparent in the community. Some courses concerning the politics, culture, and religion of Asian countries would be a welcome addition.



Fahimeh Fifi Haroon speaks of increasing concern for her Asian identity.

Woman develops Asian identity away from home

by Fahimeh Fifi Haroon

Some are born into a minority group, some acquire the classification, and some have it thrust upon them. These categories may not be mutually exclusive, but in my case the latter category is the most appropriate. Before I came to Bryn Mawr, the term "minority" had little or no relevance to my ethnic situation. Being a Muslim in a country known as the "Muslim Homeland" of South Asia (Pakistan) meant living in a cocoon of homogeneity which I was not to find in my new American environment.

Back home, "minority" had connotations of oligarchical political control, English "Public School" educations, exclusive housing areas, and country club memberships. Out here it meant special interest groups, an uneasy sense of exclusion, and an unavoidable feeling of being that last piece in the jigsaw puzzle which somehow doesn't quite seem to fit into the whole.

My transition to life at Bryn Mawr had its share of bewildering moments. Many of these stemmed from my new-found role as a foreign student, an Asian, a person from that part of the world which always came third. After years of living in an integrated society, I was suddenly out in the cold. Freshman year was characterized by a nagging need to be included in the larger culture, to find a semblance of acceptance in the college community.

Simultaneously, it was marked by a discovery of pride in my own heritage, of being Asian and relating to those students from the same background. As such, my Bryn Mawr years have been crucial in the development of my cultural identity.

This "cultural identity" was almost nonexistent before I came to Bryn Mawr. I never really defined myself as Asian until I found myself in a situation where others did. Frankly, my pre-Bryn Mawr interludes with Asia were restricted to a few short visits to Iran, and random incursions into China on a "Risk" game board. At Bryn Mawr, however, I discovered a cohesive community of Asian (and other foreign) students; women who came from extremely diverse backgrounds, but found a commonality of experience here. My identification with them was not as an "Asian" per se, but as an Asian in a new, and perhaps inadvertently intimidating, college environment.

I don't really think that American students at Bryn Mawr make a conscious effort to alienate foreign students; existing tensions are often a result of reciprocal driftings into differentiation. It's not easy to find a "happy medium" at Bryn Mawr. There is a constant tension between being an individual, being a member of a special interest group, and wanting to be part of "Bryn Mawr *qua* Bryn Mawr" as well.

The main problem is that while many Asians have had prior exposure to American values and customs (via movies, music, contemporary fiction, and Western-oriented educations), the same cannot be

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For Hope Scott, life at Bryn Mawr is no different than outside the Ivory Tower.

Black is black, even at BMC

by Hope H. Scott

When I came to Bryn Mawr, being black was not an issue for me. I had been a black minority in such situations before, all through grade school and high school. I had already known the ignorance of prejudice and the pain of being thought of as different. I had always been doubly 'different' because not only was I always one of the two or three blacks in my private, Catholic schools, but I was smart. The two facts put together made my white associates and friends think that not only was I different from them, but from other blacks as well.

I had always believed in the myth that the more educated and intelligent a person is, the less likely he or she is to be prejudiced. In coming to Bryn Mawr, I found that this was only a myth, for I had never taken into account that prejudice stems from ignorance, not a simple lack of intelligence. Many of the people I have met at Bryn Mawr are encountering a 'real live' black person for the first time in their lives. Even if they've been socialized to believe that there is no difference between people, they are still curious. They don't really believe that this black woman is the same as they are. After all, isn't my skin tanner, my hair coarser? Didn't I listen to Motown as a child while they rocked to the Beach Boys' beat?

Often their ignorance and curiosity is offensive. It makes me think that many of them are extremely narrow-minded. Can't they look at the broader factor, the things we all have in common? For example, it doesn't matter what kind of music we listened to as children, it matters that we all listened to the popular sounds of the times. In high school, we all were concerned

about the same things: grades, dates, acne, being popular, etc. It's natural for people to wonder, but do they have to be so rude about it?

At the other end of the spectrum are the 'liberals' who think they can relate to the problems of minorities. Most of the time their 'understanding' is translated as patronization or even pity, which is twice as bad as blatant prejudice. In actuality, the most anyone can do is try to understand the difficulties of being a minority and be sensitive. There is no need for those who are in the majority to feel that they have to like, or even know, me or any minority any more than they would like anyone else. The problems start when whites start treating blacks differently.

My encounters with these two types of people at Bryn Mawr are not my only dealings with the white majority. There are white people here who accept me for myself. I have met some very caring and supportive people here, of all races, who have gotten past the differences in our races and our backgrounds to cultivate deep, close friendships. These people have come to understand that I don't want my color taken into account in my relationships with people (academic, social, business, etc.) because it is a part of what I am and shouldn't be counted separately from who I am.

My experiences as a minority at Bryn Mawr have been typical of my experiences elsewhere. Life here has its ups and downs, but race is still not an issue to me. The prejudice I have felt here has acted as an added incentive for me to do well here, to be the best person that I can be. I'm kind of grateful for it in that sense.



Maids and porters suffered low wages and poor

differ from those of other students

Hispanic proud of heritage

by Maria Felix-Ortiz

"Minority" is a strange word; It fosters negative impressions. If someone happens to be from another country or from Puerto Rico, they are considered a novelty, but if you have strange ways, distinct features, and were born in the U.S., you are a "minority." Being a minority at Bryn Mawr College is not any easier than being a minority in the outside world. The college does not harbor any racism or prejudice, but it is here, nevertheless, among the people.

Although I was born in New Jersey and have completely embraced many small town American customs (I have lost nearly all my Spanish), I am Puerto Rican and proud of my heritage. The traditional Puerto Rican values of my ancestors are as important a part of me as my limbs, my heart, and the very blood within my veins. Hospitality, sacrifice, and a good sense of humor are values my family has always held, and I, too, hold them dearly.

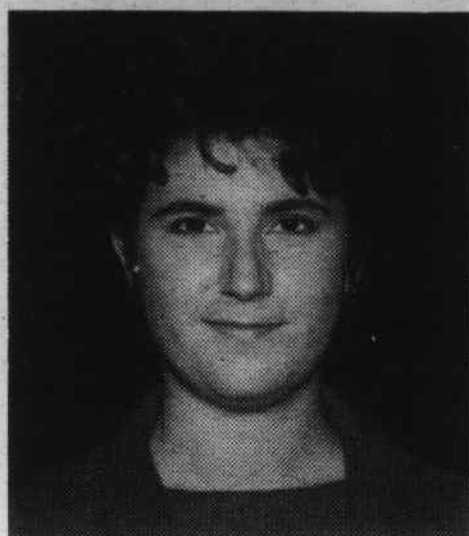
I was surprised to discover prejudices against me at Bryn Mawr because I was Puerto Rican. ("You don't speak fluent Spanish?" or "Watch her, she may take something.") I was appalled to find "nigger" scrawled across my friend's memo board. I was shocked to discover prejudices against me, a Puerto Rican from New Jersey, held by Puerto Ricans from the island! Only another Puerto Rican from New Jersey would understand, but how many of them do you find at Bryn Mawr?

The "minorities" are not honestly represented at Bryn Mawr College, but this is not due to any conscious effort made by the College; the minorities are simply not applying. Why not? Maybe the price tag scares away the qualified applicants, or is it because there is no conscious effort to recruit from disadvantaged areas? Many don't know that Bryn Mawr is more than a respected women's college.

It did take me some time to "adjust," to learn tolerance, but I have found a home here and many friends. I had to prove

myself, but the Princeton-area alumnae have given me much encouragement.

Tolerance has replaced the disillusionment of freshman year and I have learned gratitude. Here at Bryn Mawr I have learned many valuable lessons, not all of which have been scholastic. I have been exposed to different lifestyles, different customs and values, and have been offered a great academic opportunity. I have realized that my perspective is appreciated here. I am a necessary component of Bryn Mawr's "diversity;" I am an example of one of the "disadvantaged" who has, in a sense, succeeded.



Aurora Vicens describes life for Hispanics.

Puerto Rican woman discusses feminism

by Aurora Vicens

When I first came to Bryn Mawr, I had no idea what a women's college was, aside from the fact there would be no men in my graduating class. Since there were no men in my high school, coming to an 'all girls school' did not appear to be too much of a change at the time.

After three years, however, I have realized the uniqueness of Bryn Mawr as a college geared specifically toward the education and preparation of women as competent members of society. This realization has come in three stages. One of the first

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Asians at Bryn Mawr have long history

by Beth Leibson

With intent to "deepen understanding between China and the United States and to bring to this country the kind of student representative of the highest Chinese tradition," the Chinese Scholarship Fund was established in 1916. Since its inception, the Fund has supported over thirty-five women and encouraged others who were in need of financial support. Under the leadership of chair Margaret Woods Keith '32, the Scholarship Committee now sponsors two students a year.

The first scholar was Fung Kei Lim '22, who returned to Canton with her Bryn Mawr BA to establish her own school, which she later moved to Hong Kong. This school later became recognized as a branch of the Lingnan University. Other students have been equally successful, most going on to medical school, law school or liberal arts graduate programs.

During World War II, it was quite difficult to bring Chinese students to America, though some persevering souls did manage the trip. One such student disguised herself as an old woman on a Buddhist pilgrimage in order to get to Chungking, en route to Bryn Mawr.

The Scholarship Committee has also

sponsored many cultural events on campus. It has brought concerts by such musicians as Yehudi Menuhin and Paul Robeson to Bryn Mawr as well as art lectures and exhibitions of Chinese crafts. The Chinese Scholarship Committee has contributed much to campus life.

Bryn Mawr's connection with Japan began much earlier. Ume Tsuda, the college's first Japanese student, entered as a special student in 1899. She returned to Japan to found Tsuda College, the only women's college where graduates were granted licenses to teach English without outside examination. The school now has over 1500 students and has maintained its close ties with Bryn Mawr.

Mrs. Wistar Morris, a Philadelphia Quaker, founded the Japanese Scholarship Committee to fund American education for promising Japanese students. Michi Matsuda was the first such scholar, receiving her BA in 1899; she returned to Japan and became the dean of Doshisha Girls' School.

Michi Kawai '04, one of Bryn Mawr's more famous Japanese alumnae, was its second recipient. The author of *Japanese Women Speak*, *My Lantern* and *Sliding*

Doors, Kawai was appointed as one of only two women on a committee of thirty Japanese educators who, conferring with an American education mission, made recommendations for Japanese higher education. One of these suggestions was to offer women an education equal to that of men.

In her autobiography *My Lantern*, Kawai recounts some of her difficulties at Bryn Mawr. Language proved somewhat of a problem since in translating from German to English, Kawai was translating from one foreign language to another. Bryn Mawr did, however, make allowances for her background and she was allowed to substitute Japanese and Chinese for the requisite Greek and Latin. One particularly disheartening experience was when Kawai, who thought herself in good physical condition, was placed in the lowest level of gym—and found herself barely able to keep up with that.

Though the Japanese Scholarship Committee was not a Bryn Mawr committee, it remains closely tied to the college. The majority of the scholars it sponsors attend Bryn Mawr and many alumnae have served on the Committee.

First black admitted does not attend

by Cindy Brown

The first black woman to matriculate at Bryn Mawr never went to the College. Had she come here, however, Jessie Redmon Fauset might have become one of the College's best-known alumnae. Prominent participant in the Harlem Renaissance, author of *The Chinaberry Tree* and other novels, and pioneer member of the NAACP, she left a permanent impression in literature and politics. She did not come to Bryn Mawr; she instead graduated from Cornell and was probably the first black woman to belong to Phi Beta Kappa. The question remains: why did Fauset choose not to attend Bryn Mawr?

Carolyn Wedin Sylvander, in her biography of Fauset (Troy, NY: 1981), claims that the College pressured Fauset not to attend, and quotes her as saying she matriculated "amid rumors of prejudice."

There had been inquiries as to whether Bryn Mawr would admit blacks before Fauset applied. Thomas always recommended colleges farther North, fearing discrimination against the student and an "exodus" of women from the south and middle states. She herself was a racist, but she did recognize that black girls existed who could gain entrance to the College. When Fauset applied, no one prevented

her from taking the necessary matriculation examinations.

According to College records, Fauset took the entrance exams twice— Both times she received enough credits to enter the College, though she flunked math. She carried several honor grades, among them a 90 in Latin. Thomas confirmed that Fauset "received an admission certificate" from the College. Thomas told correspondents that Fauset decided not to come because she anticipated prejudice.

Once the decision was made, Thomas told Mrs. George Kendrick, an alumna, that she was "very much pleased" Fauset would go to Cornell, adding that she would be "glad to do anything I can" to help raise money for her. The context of this statement indicates that the president was acting out of a sense of noblesse oblige rather than offering a bribe to Fauset to go elsewhere. Thomas had already refused to ask the trustees of Cornell, her alma mater, to admit Fauset, while encouraging those involved in the case to persuade Philadelphia to give Fauset a city scholarship. The inference is that Thomas had anticipated Fauset would receive a grant, offered to help out if that was not the case, and was surprised when she was called on to raise "Miss Fawcett's" tuition.

Thomas did raise it, with a pledge from another alumna, Mary Mason, and from a trustee, Howard Comfort, "who was interested in not having Miss Fawcett [sic] come to Bryn Mawr." Thomas probably paid the balance, thus subsidizing most of Fauset's education.

Why was Bryn Mawr reluctantly willing to admit Jessie Fauset in 1901 and yet the last Seven Sisters school to integrate? And why was Thomas willing to make students "behave themselves" in 1901, yet opposed to the admission of blacks a generation later?

The most compelling hypothesis is that Thomas, like so many of her generation, underwent a conversion to eugenicism during the second decade of the century. Convinced that the races could not live together, and unwilling to see Bryn Mawr segregate any of its students, she concluded that black women should not be admitted to Bryn Mawr only to be asked to live off-campus. Thomas feared, too, that desegregation might endanger the upcoming fifty-year endowment campaign. Her earlier reluctance had hardened into a negative stance on the issue of admitting women of color to the College. Her advice was not heeded, however, and the College integrated in 1933.



working conditions.

Racism inherent in history of blacks at Bryn Mawr

by Beth Leibson, Karen Sullivan,
and Cami Townsend

"If the present intellectual supremacy of the white race is maintained, as I hope that it will be for centuries to come, I believe that it will be because they are the only races that have seriously begun to educate their women," said M. Carey Thomas in a 1916 college address. "Certain races have never yet in the history of the world manifested any continuous activity nor even any continuous power of organized government. Such are the negroes of Africa, the Indians, the Esquimaux."

Thomas was by no means alone among academics in her eugenic theories, but they cannot be ignored. It was racism of this sort which kept black students from Bryn Mawr until 1927 and which prohibited them from residing on campus until the 1940s. But even while the administration feared that many white students would withdraw if forced to live next door to a black woman, blacks did indeed inhabit the dormitories. In the poorly designed rooms of the attics lived the maids who served the students' sit-down meals, cleaned the students' rooms, sewed, laundered, delivered messages and

transferred phone calls for their white charges (all of which tasks they performed through the late '60s and early '70s). In the basement lived the porters; married maids and porters were forbidden to share a room.

Maids first worked ten to twelve hours a day, seven days a week. When Thomas finally relented due to opposition to this policy and gave the staff one day off per week, the maids were reminded of the "privilege of working for a college distinguished here and abroad by the efforts of President Thomas." According to a witness, after the announcement was made, the servants "rose in a body . . . there were cries of 'it's an Emancipation Proclamation!'"

In 1915, responding to a belief in their "duty," the student Christian Association decided to teach the maids reading and writing (which some of them undoubtedly already knew), various menial skills, and then even such subjects as French, physiology and Bible studies; in addition, the students organized a library (with a maid as a librarian) and ran sewing sessions.

Various social functions relating to housekeeping were continued through the years. The "Maids and Porters Shows," in which maids, porters and their friends

acted, were considered very popular, as were dances for the black community organized by white students who would then pay a quarter to observe the function. According to a 1922 editor in the *College News*, "The maids are particularly enthusiastic about their singing, and their chorus hopes to have an informal concert."

Later a black undergraduate, Brenda Jefferson '69, was to interpret the "enthusiasm" of the housekeepers in a different way. "They are Bryn Mawr's house niggers. They do the heavy work around the Big

House. In order to protect their jobs many of them shuffle and grin and virtually sing about how they love serving and cleaning up after the master's children. . . . At Christmas time they come down from their attic quarters and sing some black songs with their beautiful black voices for the white brats who have cursed and insulted them all year."

It was this division of the college population into a completely white student body, faculty and administration and a black ser-

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Penn frat condemned

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This incident set off a major confrontation within the Penn community. The Penn Feminist Alliance and the brothers of Alpha Tau were the major protagonists, but the entire university, from President Sheldon Hackney on down, became involved. A legal confrontation ended in a draw as a judge ordered a new hearing. Penn decided to have a law professor, and lawyer, from its law school handle the case. His decision, announced last week, was to suspend the frat until the coming September. Both Alpha Tau and the University had already signed an agreement not to appeal the decision.

Practically no one, except the frat itself, thought the penalty severe enough. The woman has since left Penn and has been in and out of hospitals and institutions receiving treatment for drug dependence and psychological problems.

There were many participants in Thursday's rally, including a good number of men, among them Hackney and Provost James J. Bishop. The quiet group heard poems by Marge Piercy, Ntozke Shange and others. From the nearby high-rise

apartments came hoots, obscenities, and heckling.

As the Channel Ten crew filmed the front of the frat house, a Mawrtyr walked up to the steps, lit a candle, and stood it in the center of the stairs. She raised her fist and walked away. The thinning crowd applauded. A man, intending to go up the steps, saw the candle and backed away, retreating around the side of the house.

Participants in the rally were encouraged to wear blue ribbons the following day to express their solidarity with the victim. Bryn Mawr women chipped in for blue ribbon and passed out these reminders at Coffee Hour on Friday.

The Penn Women's Alliance wrote in a letter to the *Daily Pennsylvanian* on Feb. 16, "We hope that through a new commitment to the community based on mutual respect, tolerance and consideration, we can prevent similar incidents from ever occurring again."

Interestingly, the same day, the *DP* reported that a member of another frat, Delta Upsilon, had been suspended from the frat "indefinitely" for killing a rat and a chicken at a party. No one quoted in the article thought that penalty was too harsh.

Report demands little change

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report submitted by Evelyn Rouso, the student representative to the committee, of discussions held in various dorms to hear what students thought about women's studies. Most students seemed interested in the idea of integration of Women's Studies into the present curriculum, but had a wide range of ideas of how this might be accomplished.

The report concludes with four recommendations. First, that the new research be institutionalized within the framework established in the 1982-83 year. Second, that a person be named to coordinate women's studies on the Bryn Mawr campus. The report also suggested that, during this year, the Women's Advisory Committee work with the BMC Admissions Committee "to address the problems created by the admission of women to Haverford, and the resulting imbalance of the female/male ratio in the community." Finally, the report recommended that the College support the students' desires for a women's center to be housed in the new Student Center.

Last October, five months after the publication of the report, President Mary Patterson McPherson and Dean Mary Maples Dunn responded to the recommendations by the Women's Advisory Committee as follows: To the continuation and development of institutionalizing research on women within the departments, they gave a cautious yes, and a hope that the Curriculum Committee would be consulted. The two agree that a women's studies coordinator should be named, but with fewer responsibilities than the report delineates.

The recommendation concerning the issues raised by the newly co-ed Haverford was not accepted by McPherson and Dunn, mainly because "formulations of the mission of the College are complicated affairs."

And to the final recommendation, they responded that "organization of the women's center must ultimately rest with students, and . . . must also await budgetary considerations in respect to staffing the campus center."

Asian experience varied

(Continued from page 4)

said of most American students as far as Asia is concerned. This creates serious communication problems. It becomes difficult to find a middle ground if only some of us are doing the adjusting and the "American" way of life is upheld as the norm. More often than not, values which have developed specifically out of the Western experience are deemed to be "universal." (I think I could scream if I ever heard that much touted "Survival of the fittest" phrase again.)

The unfortunate lack of diversification in the Bryn Mawr curriculum hasn't really helped matters much either. While efforts have been made to improve the general course offerings on non-Western cultures, listings dealing specifically with Asia can be counted on one's fingers. Ironically, the singular Asian language taught at Bryn Mawr (Arabic) is open only to students who have taken History of Religion 101, "Readings in the Hebrew Bible."

Hell Week history turbulent

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Out of fear of a continuation of this physical abuse, President Katherine McBride encouraged the structuring of class antagonism into "clever but harmless humor." By 1944, the freshmen were enduring "'48's Week of Tribulation," where the punishment of freshmen was influenced by the theme of Lincoln's birthday. By 1946, costume day was an established tradition, as well as the forthcoming "Hell Week materials."

While the tradition has persisted since these years, the end of each decade brings criticism of the custom with almost clockwork regularity. In 1949 the tradition was preserved only by petition of sixty-four freshmen. In 1958 the hazing period was shortened; costumes and tasks were assigned on a more collective basis and the practice of taping newspaper over doors began. The Penn East Whore Corps began towards the late fifties.

During the 1969 crisis, the traditions chairman went so far as to urge that Hell Week be abolished, as hazing is an act of cruelty. She pointed to the dorm themes suggested for that year, which had included "Diseases," whereby a woman with poor skin would be assigned acne, a fat woman elephantitis.

Virginia Wolf, a University of Pennsylvania student who wrote about Bryn Mawr traditions for her Ph.D. dissertation, describes the conflicting feelings most students have about Hell Week as a microcosm of their feelings about Bryn Mawr in general. The recognition of the freshman as a scholar, which is implicit in the symbolism and the austere dignity of Lantern Night, is deflated by the ridiculous costumes she must wear and tasks she must perform during Hell Week. The freshman is pushed back into a child's role.

By the end of the week, however, most freshmen come to see themselves in terms of Bryn Mawr's continuing tradition not as

a scholar, as was emphasized during Lantern Night, but as a sharer of the values of concern, thoughtfulness, and kindness which are so at odds with the values of most of the world, as shown in the hazing rituals of so many colleges. As Wolf concluded, "As astonishing as it may be in the highly intellectual and dedicated community, the truths conveyed have more to do with feeling than with reason, more to do with nature than with culture."

Hispanic student

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things I noticed about Bryn Mawr was that a women's college means more than just women in my graduating class. At Bryn Mawr the administration is mainly female and most of the professors are interesting and dedicated women. Furthermore, many alumnae have successfully conquered challenging careers. These Bryn Mawr women are an example for us Mawrtys.

Back in Puerto Rico there are very few women involved in demanding professions. Even though Puerto Rican women are now beginning to think about careers, one still finds the college girl who says she will go to dental school if she does not get married. This led me to the second stage of my analysis of a women's college because here at Bryn Mawr, most of my friends talk about graduate school or a job not as an alternative, but as a priority. This is the mentality of very few Puerto Ricans.

The third stage in my realizing that the meaning of a women's college lies in how my mentality has changed; my goals and my ideals have been influenced by my professors, my friends, and by the example Bryn Mawr women have set in various fields. The role models I have watched and the encouragement I have received here have made me discover my potential as a woman and as a human being.

ARTS

Arts stage Figaro Project

by Hideko Secrest

The noise and fuss surrounding the whole venture has intensified as the weeks have gone by, raising expectations and sometimes provoking skepticism, but on February 17, Bryn Mawr's production of *The Marriage of Figaro* sailed triumphantly through opening night with scarcely a hitch.

From the first stirring notes of the overture of Mozart's comic opera to the last joyful scene of recognition and reconciliation, Bryn Mawr proved itself capable of supporting the arts in a grand way. This may well have been the most ambitious undertaking in the performing arts on the Bryn Mawr campus in the past decade.

Though one of the female leads was from the Curtis Institute and three male leads and several instrumentalists were professionals, for the most part, cast and orchestra comprised students and faculty from Bryn Mawr and Haverford Colleges. Amateur and professional alike performed with enthusiasm and skill, resulting in an exciting, polished performance.

Thomas Carson carried the role of Figaro with aplomb, though at times resorting to grimaces which did not always seem to suit his words.

Stephen Smith sang a convincing Count Almaviva, excelling in the scenes of angry confrontation with the Countess. Curtis student Karen Notebloom played Susanna with great energy, portraying her as a strong young woman with a mischievous, slightly catty streak.

One who stood out distinctly was Bryn Mawr senior Marina Pratt as Cherubino, the

love-struck adolescent. Her comic timing, as Cherubino gets into one scrape after another, was perfect, and her poignant Act II aria was greeted with prolonged applause.

Frances Ellerbe, a Bryn Mawr sophomore, shone in the role of the Countess. Her beautiful voice did justice to the part of the neglected wife, who still loves her husband despite his wandering affections. We look forward to hearing her in future productions.

Among the less major roles, Bryn Mawr's Prof. Frederic Cunningham as Basilio carried the comic possibilities of his part to the limit, despite his less than strong voice.

The orchestra, under the direction of Anne Kish, was especially deserving of praise for their performance of Mozart's wonderful music. Harpsichordist Jeanne Stark provided a smooth, fluid transition between songs.

Some general criticisms: at times, some voices could not be heard above the orchestra. This problem was most evident in the first act, and was due in part to the poor acoustics in Goodhart, in part to the inexperience of most of the cast.

Also, though the translation from Italian into English was fairly smooth, such outdated phrases as "It suits you to a T" and "I'll cook his goose" sounded strangely out of place. This, however, was a minor point, and probably added more to the comic scenes than it detracted from the opera as a whole.

The performance, for all its flaws, was a success, both in successfully mixing professional and amateur artists and in bringing an enjoyable evening of entertainment to the College. Roses to Anne Kish, coordinator of the Figaro Project, for proving that the arts are stronger than ever at Bryn Mawr!

Freshmen show their stuff

by Eleni Markakis

Last Saturday saw the continuation of yet another Bryn Mawr tradition, the Freshman Show. It was as all Freshman Shows, funny, bright, enthusiastically performed, and thoroughly enjoyable.

One difference from past performances was the location. The class of '87 held its show in Roberts Hall, rather than Goodhart. Explained Freshman Class Co-President Hara Schwartz, "The Figaro Project is all set up in Goodhart and it was just too late to change things around. The only other options on the Bryn Mawr campus were Thomas Great Hall, which doesn't have a stage, and Brecon barn, which has no heat." But the show did go on as scheduled at Haverford.

The theme of this year's production, a cabaret theme, went over quite well, as most of the audience seemed familiar with the original *Cabaret*, and therefore appreci-

ated the cleverly reworded songs. There were many separate skits connected by the dream-like theme which parodied freshman life at Bryn Mawr. Motifs ranged from acceptance letters (Bryn Mawr? Where's that?) to freshman English papers, but the runaway favorite of all of those present was a parody on the deans. Dressed in typical witches' garb (the only thing missing was the broomstick), the sadistic dean prescribed baby Greek, calculus, history, chemistry (this all sounds frighteningly familiar), and God knows what else, to poor, unwitting, innocent freshmen. The audience roared with laughter, and even Dean Tidmarsh cracked a smile. Intermission and the famous (or infamous) freshman auction followed. Among the items to be auctioned off were breakfast in bed, dinner served by Dean Tidmarsh, and a tray of baklava, as well as the traditional posters.

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Racism inherent at BMC

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vant pool that Enid Appos Cook faced when she arrived in 1927 as Bryn Mawr's first black student. Her acceptance certainly was not unimpeded. Thomas had consistently tried to avoid an outrightly racist admissions policy, while at the same time perpetuating the all-white student body. In 1899, she blamed the absence of any black students on the difficulty of the entrance exam and claimed that "the question of the admission of a student of African blood has never been brought before either the faculty or the trustees." In 1906 she explained that black students would be uncomfortable among Bryn Mawr's largely Middle States/Southern students.

A memorandum was finally released in 1911 stating that the college was for whites only. Though a black student was allowed to attend classes in 1920, she left after one week. It was not until April 21, 1927, that the Board of Directors stated: "Colored students will be admitted to the College only as non-resident students." Cook then entered as a member of the class of '31.

The attitudes of many of the white students Cook came to know are reflected in the *College News* of the time. Articles in the 1920s asked such questions as "What is the Negro Problem?" and "Is racial discrimination warranted economically, legally, or socially?" Plays were often produced with choruses of students who had painted their faces and hands black and performed stereotypical black roles. Though the school year 1939-40 brought a course for the maids and porters on the history and current social situation of black Americans, and in May the staff sang "Lift Every Voice and Sing" (called the Negro National Anthem), these gestures did not necessarily reflect improvement. The same year articles in school publications on the integration of the other Seven Sisters colleges indicated that "time would tell" if black women could ever be "usefully educated" in such institutions.

Gloria White '48 became the first black student to be allowed to live on campus. Evelyn Jones Rich '54 was temporarily the only black student at Bryn Mawr. In interviews she has revealed some of the reasons that these early black students were willing to come to the College. Rich described herself as one of the first "poor, black, full-time resident students" and felt her experience here could prepare her to "fulfill her role in promoting fundamental

changes in our society... Then being black meant refusing to accept anyone's image of me." Throughout the fifties and into the sixties one or two black students were included in each class. Photographs show that a large number had Caucasian features.

By 1960 the Civil Rights movement had begun to filter through to Bryn Mawr.

During these years, the *College News* printed several articles on racism, but interestingly, nothing was said or done about racism at Bryn Mawr.

In 1969 black Mawrtys held a sit-in on Taylor steps to demonstrate their presence on campus. Persistent student pressure soon brought changes. A staff association was formed to give the housekeepers a voice and by 1972 room cleaning and certain other services and functions had ceased. A black assistant dean was hired and the Sisterhood and Black Cultural Center (now Perry House) were created.

Several students began to speak and write publicly at this time. Dora Obi Chizea described the unmasked racism she had been subjected to as an African woman. "These were the days when I was asked if we ate human flesh and lived in trees. Many times with anger, sometimes with disgust and always with contempt for their 'sophisticated ignorance' I told them I ate human flesh and the white man in particular because his meat was so easy and tender. Yes, I told them we lived in trees—the younger ones jumped from tree to tree strengthening their limbs while the older and haggard ones contented themselves with creeping in and out of caves."

The administration and white students did react to the many articulations of black students' experiences. But in interviews black students reported that the new attitudes were such that skin color, once considered determinant, was now called inconsequential. Thus if a black woman was uncomfortable here, it must be because she had an individual problem in adapting (to white values), not because she was a victim of societal pressures clearly manifested at Bryn Mawr. "I learned," said one woman, "what the indifference of the powerful could be by living among them."

Though progress has been made through the seventies, vast ground remains to be covered. There remains a bulwark of historical fear to be understood and present fear to be broken down.

Guide for Perplexed Women

Wednesday, Feb. 22, 4:15 pm
Dorothy Vernon Room, Haffner

Constantina Safilios-Rothschild, a senior associate at the Population Council at the New York Center for Policy Studies, will be lecturing on "The Persistent Invisibility of Women in Agriculture in Sub-Saharan Africa."

Women's Alliance will discuss anger.

Wednesday, Feb. 22, 7 pm
Crenshaw Room, Taylor

Thursday, Feb. 23, 4:15 pm
Bond Hall at Swarthmore

Sandra Harding of the University of Pennsylvania and author of *Feminism and Philosophy* (1983) will lecture on "Feminism, Science and the Theory of Knowledge."

Baby Feminism will discuss international feminism.

Friday, Feb. 24, 7 pm
Crenshaw Room, Taylor Hall

Saturday, Feb. 25, 3 pm
Women's Book Connection on Pine Street, in Philadelphia

Ann Matter, professor of the Department of Religious Studies at the University of Pennsylvania, will speak on "Who is the Goddess? A Feminist View of Religion."

"Women and Sexuality," a documentary film which illustrates sexual issues of our time by placing them in a historical perspective, will be shown.

Veena Thadani, BMC PhD '76, will lecture on "The Second Sex in the Third World: Issues and Debate."

Women's Alliance will meet.

Monday, Feb. 26, 8:30 pm
Stokes, Haverford

Wednesday, Feb. 29
Dorothy Vernon Room, Haffner

Wednesday, Feb. 29, 7 pm
Crenshaw Room, Taylor

Friday, Mar. 2, 7 pm
Crenshaw Room, Taylor

Sunday, Mar. 4, 8:30 pm
Stokes, Haverford

Dressed to Kill, a film by Brian de Palma which relates the dilemma between the male and female selves within the same body, will be shown.

National Women's History Week

Sunday, Mar. 4 to
Saturday, Mar. 10

Tuesday, Mar. 6, 4 pm
Thomas 110

Judith Plaskow, assistant professor at Manhattan College and Starhawk, author of *The Spiral Dance: Rebirth of the Ancient Religion of the Great Goddess*, will present a dialogue on women's spirituality as the last lecture on Jewish Women: Ancient Dreams, New Visions.

SPORTS

Inconsistency plagues Mawrtyr basketball

by Anne Robbins

Robert Plant once wrote, "There are no losers—only winners when you dance." Unfortunately for the Bryn Mawr basketball team, which came up on the short end in its past four games, basketball, unlike dancing, produces both winners and losers.

Coming out of a strong effort in the Haverford contest, Bryn Mawr was looking for a win against Gwynedd Mercy, who, for the first time in four years, was without Sue Davis, a scoring machine good for thirty points on her off nights. The Mawrtyrs did indeed find a Gwynedd Mercy team with a new look, but that look proved just as insoluble to Bryn Mawr as the old one had been. Clara Smith, a guard with exceptional quickness, did most of the damage, as she consistently sliced through the Mawrtyrs' defense on her way to 28 points and a bushel of assists. If the truth be told, Bryn Mawr didn't help itself, either; it was one of those nights when nothing—the offense, the defense, the warm-up—went well.

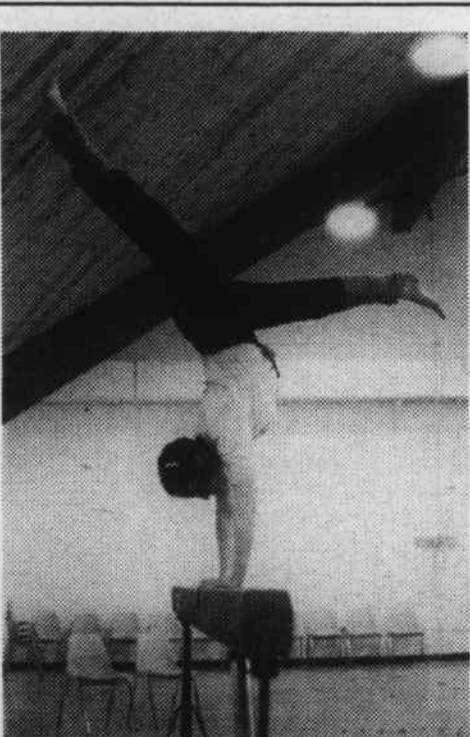
Bryn Mawr next faced Columbia, and, for a while, it looked as if the team had finally clicked. The Mawrtyrs had, once again, played themselves into a hole, but with the score 29-12 and five minutes remaining in the half, Coach Leigh Donato switched the defense from a man-to-man to a two-three zone. The zone forced Columbia into a perimeter game, and while

the opposition put up some bricks, Bryn Mawr ran off eight unanswered points and went into the locker room down by only four buckets. Surprisingly, though, the same malaise that threw a pall over the Gwynedd game struck the Mawrtyrs in the second half, rendering the offense impotent and allowing Columbia to roll to a 62-30 victory.

Three days later Bryn Mawr took on Chestnut Hill, a team which derives an enormous homecourt advantage from its oddly shaped floor, noisy gym and poor selection of warm-up music. The Mawrtyrs, who found themselves down 33-20 at the half, took a while to adapt to the setting, but once they got their game in gear they turned in an excellent half, outscoring Chestnut Hill in the final twenty minutes of play.

At home last Thursday against Rosemont, Bryn Mawr once more fell victim to its own inconsistency. Propelled by some hot shooting in the early minutes of the game, Rosemont quickly opened a lead on the Mawrtyrs, who found themselves in the familiar position of having to come from behind. Fortunately, though, the team functions well in this position, and led by the inspired play of sophomore Orna Edgar, who has developed into a force to be reckoned with over the past few weeks, Bryn Mawr chipped away at Rosemont's lead. The Mawrtyrs ran out of time, however, as Rosemont put the game on ice with some decent free throw shooting.

The Mawrtyrs have just two games remaining in the season, but luckily for the college community, both are home. On Saturday at 2:00 p.m., Bryn Mawr faces Northeastern Christian Junior College, and at 7:00 p.m. on Thursday, seniors Jean Luscher and Alice Charkes make their final appearances in the white, gold and black of Bryn Mawr when the Mawrtyrs take on Holy Family College.



Joan Flanagan '85 works out on the beam before the PAIAW gymnastics championships, which will be held this Saturday, Feb. 25, at 1:00 p.m. in the Bern Schwartz Gymnasium. Admission is \$1.00 with a college I.D. and \$1.50 for the general public.

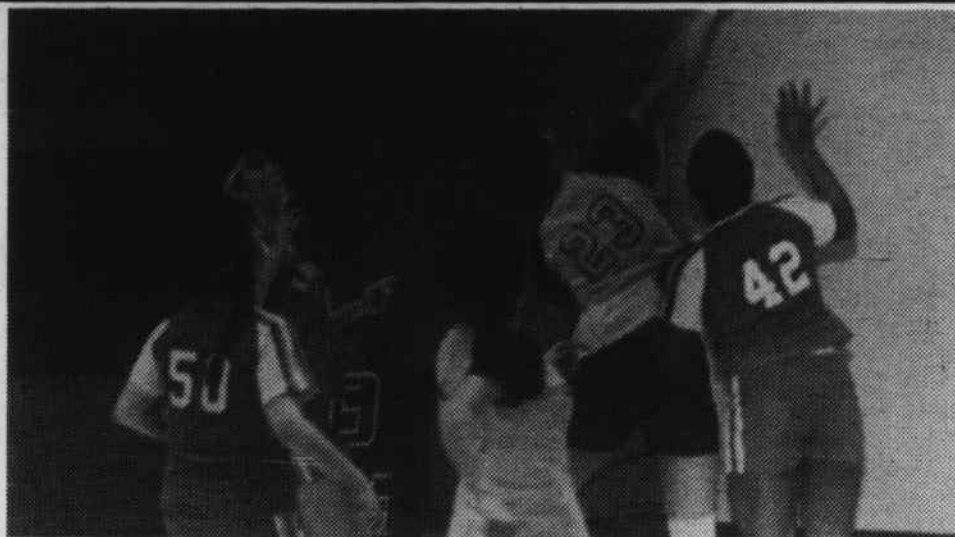
Freshman Show

(Continued from page 7)

Unfortunately, bidding was hampered by a dishearteningly low attendance. Even the auctioneer, Karin Mullane, had to offer to bid for one of the items. The sparse crowd seemed to dampen the spirits of all who looked on. "It was a shame that after all the hard work these ladies put into their show, few were around to enjoy it," commented one Haverfordian. Despite the low turnout, the freshmen did raise over one hundred dollars. Some of that money will have to be used to pay for props, poster materials, and the class animal, a live lobster; but freshman class co-presidents Hara Schwartz and Sara Schenk hope that some money will be left over to add to the class budget. Hara and Sara are already working on another edition of the freshman newsletter (for which they are now accepting contributions), and also hope to sponsor a freshman dance.

To put the entire event back into perspective, the purpose for all the work and late rehearsals was enjoyment. As Hara described it, "It was a lot of hard work, but well worth the effort. We had such a good time and I'd just like to thank everyone who helped." Special mention goes to Helen Strauch, the director, Felice Batlan, the choreographer, and Marcy Epstein, the vocal coach. All of these women and countless other freshmen did a marvelous job.

Nostalgia and a feeling of sisterhood rang through the auditorium as, at the close, the freshmen sang "Bryn Mawr may we never part..." and offered lollipops to sophomores as sweet revenge for Hell Week. Sara summed the mood up well when she said, "It was fun for all of us and promoted a feeling of class unity which I hope we can carry through the rest of second semester."



Mawrtyr basketball has not had its strongest season this year, but the cagers have two more games in which to try to improve their record.

Paddlers fall to S'more in difficult meet

by Snoozer Archer

It is amazing to think that the Bryn Mawr swim team could end their season without ripples of disappointment echoing throughout the campus at the mere thought of such a tragic loss. The clear waters of Bryn Mawr's gorgeous new pool now belong exclusively to the recreational swimmers, paddlers, waders, socializers, and floaters. But the swim team will remember the season of 1983-1984 fondly with thoughts of a few wins, a little more than a few losses, the new experiences of swimming in a pool, and the comforting knowledge of being able to swim a length without being overturned by waves, running into a wall, smacking into various bodies, or sticking your finger in the lane ropes, and the skill of emerging with no new bruises and your fingernails intact.

Well, that is enough talking about "misty water-colored memories"; now down to the bare facts. At the annual Seven Sisters' Conference, February 4, the Bryn Mawr team came in a very respectable fifth, ahead of Vassar, but very close to Mount Holyoke and Wellesley, who came in third and fourth. Though of course the usual great performances permeated the meet, we will not bore you with the numerous facts, but rather just point out the really superior performances. Sophomore Janna Briscoe came in ninth in the 500 free, and eleventh in the 200 free. Sophomore Janet Lewis continued her habit of improving times at each meet by dropping 3 seconds from her 200 Individual Medley (IM) time to get seventh; she also placed seventh in the 50 breast and tenth in the 50 free, clearly showing her great ability to do well in any event Coach Wallington puts her in. Senior Claudia Stuart continues to amaze everyone with her great talent when she finally gets out of the bathroom (a stomach virus did not even faze this woman) as she placed sixth in the 50 back, sixth in the 100 back, and a superb second place in the 50 fly, dropping half a second off her time. Freshman Kim Cline continued her great breaststroke wins with a fifth in the 100 and a second in the 50 breast. Freshman Annalisa Crannell is beyond any description as she does superbly in all her events, all the time, in all the meets and is disgustingly reliable in that she goes faster every time she gets wet. The rest of the team all placed well, with sophomore Amy Randall, senior Janet Homyak, and senior Helen Collins being great as usual. The whole meet went very well except for the embarrassing comments about a male Vassar basketball

player being recorded by one of the Vassar trainers. Amy Randall declined giving her phone number.

Three days later, on February 6, a day that will live in infamy, the Bryn Mawr Swim Team won their first real meet by beating Widener 75-60. The team is even more impressive when it wins. Annalisa Crannell, Claudia Stuart, Serena Jung, Janet Homyak, Janet Lewis, Janna Briscoe, Amy Randall, Nicole Hirshfeld, Laura LaGassa, Kim Cline, and Helen Collins were the Bryn Mawr line-up on this momentous day, and I bet you did not even know that we won. This community is really ignorant.

On February 8, the last dual meet was swum against Swarthmore, with Bryn Mawr losing 88-49, but the score did not reflect the intensity of the playing. The team swam well with Stuart winning two second place finishes before bowing out due to illness—those bathrooms caught up with her. Cline, also suffering from some dread disease, still managed to get the third in the 500 free, and another third in the 100 breast.

But the sentimental moment of the meet came when Senior Nicole Hirschfeld swam her last event for Bryn Mawr. Hirschfeld has been one hell of a great swimmer throughout her four years, despite falls off of horses, not swimming for 8 months out of the year, having to wear hideous terry cloth robes that are very unbecoming, and swimming in a pool that was more like a hot tub. The Bryn Mawr Swim Team will really miss her, since she is not only a great swimming talent but a great person as well.

I really lied at the start of this article—the season is not quite over yet. The Frostburg Invitational Meet still looms ahead not only with great competition in the pool but with the real challenge beginning when the team tries to make the 7:00AM wake-up on Friday, Saturday, and Sunday mornings. Stuart and Cline will suffer the most in this hardship for their evenings of wine, whatever and song have been planned weeks in advance. About Bryn Mawr's first co-educational meet this reporter is hesitant to make predictions, but there may be as much racing done on the deck as in the pool.

Correction

Anastasia Ashman was incorrectly described as vying for position three on the Badminton Team; she actually holds position two uncontested.